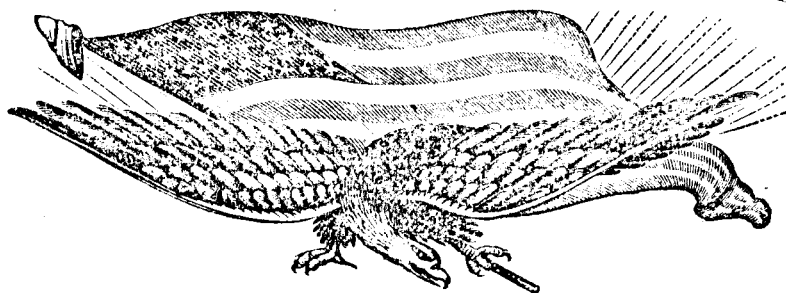


# NATIONAL DEAF MUTE GAZETTE.



A MONTHLY JOURNAL FOR ALL.

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## THE National Deaf Mute Gazette

PACKARD & HOLMES, Proprietors and Publishers.

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### ABOUT 500 FACTS ABOUT THE DEAF AND DUMB, CONTINUED.

#### XC. REMARKABLE CASE.

There is a child in Richmond, Va., twelve months old, who has one deep blue eye and one black one. Its parents are deaf-mutes. The father's eyes are blue and the mother's black.

#### XCI. SUDDEN MUTE ARTICULATION.

The suddenness with which some who have been always mute acquire the power, or rather the habit, of articulate speech is truly wonderful.

A boy who had never been known to utter an articulate sound until he was fourteen years old, was overheard one night chanting a psalm with perfect correctness.

Another, who had always been mute, but had learned to write legibly on a slate, finding that some one in his absence had erased his lesson, became very much excited, and angrily exclaimed, "Who

rubbed out my slate?" In both these cases the teachers took prompt advantage of these sudden acquirements, and the boys soon learned to speak constantly.

#### XCII. A STRANGE DREAM.

At the New York Institution for the Deaf and Dumb, on the Wednesday night preceding President Lincoln's assassination, a little deaf and dumb girl got up in her sleep, went to her class-mate, and, after arousing her, spelt, with the manual alphabet, "Lincoln is shot."

#### XCIII. LOST HIS HOME.

In 1845 a deaf and dumb man, about fifty years old, of large size and muscular strength, came into the town of Corinna, Maine, about which place he wandered during six weeks, apparently in anxious search of his wife and family. He was asked his name and wrote Joseph Auwlaunk, but no one in that city could understand him, but from his signs they came to the conclusion that he had a wife and several children living at a great distance somewhere in the country, and that he had, by some means, lost his way. He appeared distressingly and almost frantically anxious to find his home and lay his head down with his friends. He had been much exposed to the hardships of the weather, and was lame from the effects of the frost. His forlorn and wretched condition, his unsuccessful attempts to find the way home, and his expression of despair and yet of quenchless affection for his wife and children touched the hearts of those with whom he was stopping. It is unknown to the writer whether he succeeded in finding his home.

#### XCIV. FAMILY WORSHIP IN CEYLON.

At the annual meeting of the British and Foreign Bible Society, in 1826, a missionary from Ceylon said that as he was travelling in a jungle in the dead of the night, he heard a voice reading, and drew near to the cottage, where he found a party of three or four generations sitting on the ground, while a youth was reading the fourteenth chapter of St. John. He waited in silence to see the result, and at the conclusion the boy began to invoke the Divine blessing on what he had read, and then prayed that God would make larger the ears of his grandmother. The missionary supposed from this circumstance that she was so deaf that she could not hear those truths he admired.

#### XCV. THE DEAF-MUTE SPOKE.

In 1845, a deaf-mute, named Jacob F. Todhunter, had been suc-

cessfully taught articulation by his instructor, Robert T. Anderson, a Baptist minister. The editor of the Lexington (Ky.) *Observer* was incredulous when he heard this statement, but Jacob called on him, bade him "good morning," made himself distinctly understood in conversation, and read a chapter from the Bible with ease and clearness.

XCVI. CHARLOTTE ELIZABETH.

"Who is Charlotte Elizabeth?" some one may inquire. She was a deaf-mute lady, the wife of a literary gentleman named Tonna, residing in the vicinity of London. She was first married to a military officer in the British service, who spent all her property and his own in dissipation. At his hands she received very unkind treatment, and sometimes personal abuse. To support herself and her little ones she betook herself to her pen and wrote for the public journals, and afterwards she wrote books and received a stipulated sum from the booksellers for her manuscripts. She was compelled to write for her daily bread, until the death of her cruel husband, after which she continued the use of her pen, and became a celebrated writer. Her works have been read with interest. [We think it an error to call Charlotte Elizabeth a *deaf-mute*, she must have been a semi-mute.]

XCVII. INTERESTING SCENE.

In 1843, a very interesting scene took place at the First Baptist Church, Richmond, Va., when a deaf and dumb gentleman delivered a most interesting address, written by himself, and repeated in the strongly significant language of signs to the audience, a distinguished minister, named Dr. Burrows, now of that city, repeating the words of his manuscript as he progressed. In the midst of the interesting scene it was announced from the gallery opposite to the pulpit that there was a deaf and dumb man there, who had been educated in France. The stranger, named Charles Rogers, of New Orleans, then arose and told the silent orator that the audience could not understand his signs. The exciting and pleasing spectacle was presented of two strangers, neither of them able to speak or to hear, yet conversing intelligibly to themselves and in a considerable degree to the audience, with earnest animation and eloquence of action. Though educated so far apart, they readily comprehended each other and questions and answers were given with the most surprising rapidity of motion and clearness of expression, to the great delight and astonishment of the audience.

XCVIII. DEAF AND DUMB PAINTER..

Juan Fernandez Ximenes, of Spain, was deaf and dumb from his infancy. He had so earnest a desire to learn the art of painting that he was placed under good masters, and from the excellence which he attained he was called the Spanish Titian. He painted some splendid pictures, one of which was the representation of the four Evangelists, which he painted in fresco. One of his works represented the beheading of Santiago, and was painted for a chapel that King Philip erected in the wood of Segovia. He inserted the figure of Santiago as the executioner out of revenge, which displeased and offended the latter so much that he complained to the king, begging that the figure might be expunged. The king, who probably knew the cause of the offence, did not disapprove of the nature of the revenge, and, excusing himself to Santiago on account of the excellence of the performance, would not allow the picture to be defaced.

XCIX. WHAT IS FORGIVENESS.

A deaf and dumb person being asked what was his idea of forgiveness, took a pencil and wrote: "It is the odor which flowers yield when trampled upon."

C. CAUSED THE DUMB TO SPEAK.

A man from Virginia, calling himself W. W. Wise, and professing to be the nephew of Hon. Henry A. Wise, imposed upon the peo-

ple of New York Mills, Oneida county, N. Y., by pretending to be a deaf-mute and a writing master. He succeeded in getting a large class, and all went on smoothly till he was detected in making himself too familiar with the pockets of a fellow-boarder, when suspicions were excited that he was more deficient in honesty than in the sense of hearing. It turned out that he could hear perfectly well, and the indignant citizens succeeded in causing him to speak.

CI. MASSIEU'S REPLIES.

Massieu, a deaf and dumb pupil of the Abbe Sicard, gave the following beautiful replies to the questions put to him.

Q. What is Hope?

A. The blossom of happiness.

Q. What is Eternity?

A. The lifetime of God.

Q. What is Gratitude?

A. The memory of the heart.

CII. CONTRASTS.

In the town of Axminster, Eng., a few years ago, a deaf-mute man filled the situation of parish clerk; a blind man, that of surveyor of roads, and a man with a wooden leg was chosen lamplighter.

CIII. DEAFNESS AMONG SPORTSMEN.

In the opinion of an English nobleman, deafness among sportsmen has been much increased since the introduction of the percussion lock; and he has arrived at this opinion from frequent enquiry made subsequent to a fact which occurred to him at the dinner table of Sir Robert Peel, deceased, where twelve sportsmen had met after a day's hunt. One of the party complained of *deafness*, and found his neighbor suffering equally with himself. Deafness then became the theme of conversation, and it was found, upon comparing notes, that eight out of the twelve present were deaf in the left ear. Truly the great preponderance of ear-disease on the left side over the right is not a little remarkable.

CIV. STRUCK DUMB.

During a thunderstorm, when the thunder was powerful and the lightning vivid, a party of males and females took refuge in a public house; one man laughed at the party because they expressed great fear, and mocked, in blasphemous language, the power of the storm; suddenly a flash of lightning struck him down, and when he was taken up he was both dumb and blind.

CV. SAVED.

A young man fell into the Schuylkill, at Spruce street wharf, Philadelphia, and would have been drowned but for the exertions of a deaf and dumb man.

CVI. THE IROQUOIS INDIANS IN NEW YORK.

In 1846 there was not found in this tribe a single person born blind, or any tradition of such an occurrence, and *but one deaf and dumb*, and two idiots.

CVII. LIFE OF THE ABBE SICARD.

Roch Ambrose Curron Sicard, an eminent teacher of the deaf and dumb, was born in 1742, at Fousseret, near Toulouse, and was brought up in the Catholic church. In 1789 he was chosen to succeed the Abbe de l'Epee in the Paris Institution for the Deaf and Dumb; and he held this situation for many years, with honor to himself and great advantage to his pupils. He died May 18, 1822. He wrote what he called "Elements of General Grammar," which should be adopted as a text book in the American deaf and dumb schools. He was editor of the Catholic Annals, and assisted in the Encyclopaedia Magazine.

CVIII. AFFECTED DEAFNESS.

In 1852 a man went with a woman into a store in Albany, N. Y..

and, by pretending to be deaf and dumb, managed to divert the attention of the clerk with his peneil and slate a sufficient length of time to enable him to steal a gold pen and a peneil. He was pursued, and though caught in an effort to sell it, denied the charge, but the proof of his guilt was too strong, and he was sent to the penitentiary for six months.

#### CVIX. THE DEAF WORSHIPPER.

"I have in my congregation," said a venerable minister of the gospel, "a worthy aged woman, who has for many years been so deaf as not to distinguish the loudest sound, and yet she is always one of the first in the meeting." On asking the reason of her constant attendance (as it was impossible for her to hear my voice) she answered, "though I cannot hear you, I come to God's house because I love it and would be found in his ways, and he gives me many a sweet thought upon the text when it is pointed out to me; another reason is, because there I am in the best company, in the more immediate presence of God and among his saints, the honorable of the earth. I am not satisfied with serving God in private; it is my duty and privilege to honor him regularly in public." What a reproof this is to those who have hearing and yet always come to a place of worship late or not at all.

#### CVX. DEAF AND DUMB CHURCH.

Bishop Wainwright, of Maryland, and others, have issued a circular inviting donations to the amount of \$20,000 for the erection of a Church for the deaf and dumb in Baltimore, in which city about one hundred such persons now reside.

#### CXI. THE CONVERTED MUTE.

During a revival of religion in one of the New England villages, a son of the clergyman returned home for a brief visit. The lad was a deaf-mute, and had spent his first term in the Asylum, just then commencing its history. His parents having no knowledge of the language of signs, and the boy being an imperfect writer, it was almost impossible to interchange with him any but the most familiar ideas. He, therefore, heard nothing of the revival. But before he had been at home many days he began to manifest signs of anxiety, and at length wrote with much labor upon his slate, "Father, what must I do to be saved?" His father wrote in reply, "My son, you must repent of sin and believe in the Lord Jesus Christ." "How must I do this?" asked the boy again, upon the slate. His father explained to him as well as he could, but the poor untaught boy could not understand. He became more than ever distressed; would leave the house in the morning for some retired place, and would be seen no more until his father went in search of him. One evening, at sunset, he was found upon the top of the hay, under the roof of the barn, on his knees, his hands uplifted and praying to God in the signs of the mutes. The distress of the parents became so intense that they sent for one of the teachers of the Asylum, and then for another; but it seemed that the boy could not be guided to the Savior of sinners. There were enough to care for his soul, but there were none to instruct him. One afternoon the father was on his way to fulfil an engagement in a neighboring town, and as he drove leisurely over the hills, the poor enquiring and helpless son was continually in his thoughts. In the midst of his supplications his heart became calm and his long distracted spirit was serene in the one thought that God is able to do his own work. The speechless boy at length began to tell how he loved his Savior, and that he first found peace on the very afternoon when the spirit of his father on the mountains was calmed and supported by the thought that what God had promised he was able to perform.

#### CXII. DEATH OF DR. GALLAUDET.

As one of his daughters was fanning him, his spirit very quietly

flew up to God, for whom he had done so much on earth. Nobody knew anything of his death till the doctor found it out and communicated it to the family. He was a very good man. In one of my pleasant interviews with his son Thomas he told me that he believed that his mission was fulfilled.

#### CXIII. DEATH OF A DEAF AND DUMB CHRISTIAN.

Some years ago the writer was sent for to see a deaf and dumb lady who was going to die, which he accordingly did. He found her confined to her bed, in a small room, the ceiling of which was so low that it could easily be touched by the hand. She told him that she loved God, and that she was willing and happy to die. She further said that there had been a fire in a house next to where she was the day before, and that she would have been happy to have been burnt to death if the fire had communicated to her chamber, of which she said she had no fear. She and the writer conversed with each other on the subject of religion. A happy smile was on her face. On taking leave of her, she told him that she hoped to meet him on high. A few days afterwards she died a very happy death in spite of the very wretched condition in which she was. She was carried off by that much dreaded disease, consumption.

#### CXIX. PREPARED FOR HER DEATH.

A deaf and dumb lady of Boston, when informed that her disease must cause her death in a short time, very calmly made preparations for the solemn event by knitting a gown of wool, in which she was to be buried, which was done. She was the daughter of a distinguished minister of the Baptist church. She was found dead in bed, if I do not mistake.

We clip the following communication from the Northampton (Mass) *Free Press*. The writer is a member of the Clarke Corporation, and was on the special legislative committee on Deaf-Mute education.

It contains much truth and some good suggestions as well as food for reflection.

"*ED. FREE PRESS*:—A mistaken notion seems to prevail as to the resources of the new Institution to be established at Northampton. Not a dollar has been appropriated by the Commonwealth for its erection or support. Like the American Asylum at Hartford, it is under the control of a private corporation, and is in no sense a State institution. Unlike that asylum, it has not been indorsed by Congress. It has not a dollar at command except the \$50,000 so generously given by Mr. John Clarke of this town. This is a sum of superb magnitude for one individual to contribute, but compared with nine times \$50,000 possessed by the American Asylum at Hartford, it does not warrant any such outlay for lands and buildings, as some persons who have real estate to sell, seem to suppose. The income of the large productive fund of the American Asylum enables that institution to take pupils for \$175 each, per year. This, at current prices for the necessities of life, is about \$75 per year less than the actual cost. Massachusetts has voted to patronise the new institution at Northampton at the same rate charged at Hartford, and not otherwise. Now if the whole, or even half, of Mr. Clarke's \$50,000 is expended in land and buildings, before donations have been made by other generous and philanthropic persons, whence is the money to come with which to make up the deficit of \$75 per year on each pupil? And how are the salaries of teachers to be paid? Obviously neither can be done. If, then, we are to have a useful, working institution, and not merely an establishment to look at, it will be seen that no lavish price for an eligible locality can be afforded, or is likely to be paid. Every dollar at command is needed for a productive fund, and no more meritorious act could be performed by any large-hearted man or woman, than to second Mr. Clarke's generosity by furnishing gratuitously the requisite locality.

Where should this be? Some suggest an elevated spot quite remote from the centre of the town. Elevation is desirable, but distance is objectionable, and that for several reasons:

First. It is the very design of deaf-mute education to bring these unfortunates into communication with the hearing and speaking world

around them. If they were destined to live in a little world of their own after graduating, it would be more rational to banish them to a little world of their own during the process of education. But even then it would entail on them an idiosyncrasy, a narrowness, and an ignorance of normal human nature quite incompatible with their highest development and happiness. There can hardly be a greater mistake in education than to mass together a large number of children having a common infirmity, and at the same time isolating them from the rest of mankind. Its tendency is, practically if not literally, to "make the deaf more deaf, and the dumb more dumb." Such children should mingle daily with hearing and speaking persons and the more the better, so long as good order and character are not compromised, nor study prevented. Hence they should not be isolated by distance.

Secondly. The teachers in this institution are likely to be ladies exclusively, at least for some time to come. Teaching deaf-mutes is a terrible up-hill business. It subjects nervous vitality to fearful exactions. It needs the vigor of an athlete, the patience of Job, and the enthusiasm of Peter the Crusader. No person engaged in it with a whole-souled devotion (and none other will succeed) can long preserve health and buoyancy of spirit, without a frequent change of surroundings, and without frequent diversion of mind by genial social intercourse with other than deaf-mutes. Such intercourse ought to be available to these teachers without the necessity of walking a mile, or compelling others to walk a mile to visit them, and for some time to come at least, without swelling the expense of the Institution by a riding establishment and a man to take care of it. In other words, the teachers too, ought to be among hearing and speaking people, and not to be isolated by distance.

Thirdly, it is better for all concerned, that those whose parents can afford it should attend school as day pupils. It is better for the pupils themselves, as has already been shown, that they should grow up in God's school, the family, and amid such surroundings as they are to have in after life, than that they should be massed together in abnormal society. It is better for the teachers, for it lessens their anxiety and responsibility eighteen hours out of the twenty-four, and one whole day in the week. It is better for the Institution financially, for day pupils involve small outlay, and disproportionately large income. At least, such is the fact elsewhere. It is better for Northampton that wealthy families having unfortunate children to educate, should have an inducement to make this town their residence, for they will enhance our material prosperity. But young children cannot attend school as day-pupils, nor older children in the winter season and in stormy weather, if the Institution is remote from the center of the town.

Fourthly, everybody who has ever kept a boarding-school knows how many are the occasions by day and by night, which put in sudden requisition the services of a physician, or the telegraph, or the Post office, or some, article of imperative necessity, and how prodigiously inconvenient isolation and distance would be in such circumstances, especially in stormy weather. Besides, so long as there is no male Principal or superintendent, there will doubtless be many occasions in which the advice or assistance of some of the corporators, resident in town, will be desired at the Institution, as (to give one of the many instances that might be mentioned) in case of a refractory and unmanageable pupil, too strong to be coerced by a woman. Such service will doubtless be cheerfully and gratuitously rendered; but then, proximity will subserve convenience and facilitate dispatch.

It is passing strange that this grand old generous, philanthropic Christian Commonwealth, which provides so liberally for all other unfortunates, native or foreign, white, black or Indian, should never, till this year of grace, eighteen hundred and sixty-seven, have made any provision for a class the most unfortunate of all so far as education is concerned, until they were eight years of age, nor any that has been easily available until they were ten years of age, thus leaving waste and void nearly one-third of the average duration of human life, and that a period the most receptive for language, and the most plastic for educational purposes. There can hardly be less than one hundred deaf mutes under ten years of age, in this Commonwealth to-day. Of these, so far as is known, only ten are receiving any instruction. Most of the others don't know and can't be told their own names. They live in one unvarying, never-ending, awful stillness. God thunders in the heavens, and they don't know it. To

them, men, women and children flit about as noiselessly as ghosts. At home, parents brothers and sisters are chatting around them morning, noon and night, but to them, all this is just as inaudible and just as unmeaning as the play of the jaws in the process of eating. Abroad there may be a precipice before them, or a locomotive behind them, but precipice or locomotive will heed the shout of warning as soon as they. At church all is mysterious pantomime; they hear not a word of prayer, not a sentence of the discourse, not a note of music, not a peal of the organ.—They haven't the shadow of an idea of God, the soul, or the life to come. They see the dead laid in the earth, and they think the end of man and the end of brute the same, for the voice which says 'I am the resurrection and the life' doesn't penetrate their deaf ears, nor find a lodgement in their benighted souls.—Those who feel for the heathen need not send their money all the way to 'Greenlands icy mountains,' nor to 'India's coral strand.'—Heathen exist much nearer home. We shall soon have both them and an institution for them among ourselves, and 'whensoever ye will, ye may do them good.' Surely, no worthy citizen of this town will seek to extort the utmost for land or material furnished, nor for services rendered to this institution, but rather to contribute all that he can to its resources and its usefulness. Both will depend largely upon ourselves. It is a matter of just congratulation and legitimate pride to the people of Northampton, that one of her own citizens has been the first man in this Commonwealth, to put his hand deep into his pocket, to originate an Institution for these unfortunates.—When, through his instrumentality, 'the tongue of the dumb shall speak,' as I believe many will, its first accents will be a benediction upon him. Who will second his generosity, and share in the benediction? 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.'"

L. J. D.

## THE DEAF AND DUMB FRENCH GIRL.

A COLPORTEUR'S STORY.

About twelve months ago, as I was travelling through a certain village in the South of France, with my bundle of Bibles and Testaments, I passed a school-house just as the children were going in. "How happy it would be" said I to myself, "if the teacher of this school could be persuaded to take some Bibles and have the word of God read each day by these little ones." The wish became a prayer and I asked the Lord to bless the attempt that I was about to make. My prayer was answered. The mistress received me favorably and bought thirty testaments for her pupils. I again lifted up my heart in prayer that the love of God in the gift of his Son might be revealed by the Holy Spirit to each of these little ones. I longed that they might learn how Jesus left his glory and came into this world because we could not go to Heaven unless our sins were atoned for and put away. I longed that they might read how He took little children in His arms and blessed them and invited them to come to Him, for He has a home for them above. I longed that their hearts might be softened by learning how the blessed Saviour gave himself to die in our stead and to bear the punishment of sin, that we might be happy forever with Him in Heaven.

Sometime after this, I returned to the village where I had sold the Testaments and again visited the school to know what had become of them. I knocked at the door; it was opened by a stranger, who told me, on my inquiring for my former acquaintance, that she had left the school and gone to her native place and that it was she herself who now had charge of the school. I then asked if there were a number of New Testaments in the school. "Why do you ask that question?" replied the woman. "Because it was I who sold them." "But you have been paid for them; I hold the receipt," quickly answered the young woman. "It was not money I am looking for," said I, "But I am anxious to know if the pupils read those books." "No, Sir," she dryly answered, "they are too young and too ignorant to read the Testaments." "Indeed! I am astonished at what you say, I have seen as young and ignorant read it with delight." "That may be, sir, but it is not my custom to let them read it." "The books are then of no use?" "No, they are all on the shelf where I found them; but, no, I am wrong; one is gone." "May I ask what has become of that one?" "A little girl has it; she wished for it and would have bought it—but, pardon me, sir, I can't stay any longer from my

school; if you want to know more about it, go to the cottage you see yonder, on the left; her parents are living there."

Upon this I directed my steps towards the house which had been pointed out. It was a small cottage, but very pretty, and surrounded by shrubs and flowers. At the end of a little garden might be seen an archway formed of strong vines, the branches of which were interlaced, so that the thick foliage shut off the rays of the noontide sun.

When I entered this enclosure, my eyes rested on the figure of a little girl seated at the farther end. I advanced toward her, hoping she might prove to be the little one I was seeking, and without ceremony, I asked the question. The child looked steadfastly at me with a most expressive countenance, but without appearing to understand me. I then perceived that the child was deaf and on speaking louder, found that she could hear some sound, but instead of saying anything, she placed her hand on her mouth and explained to me by signs that she could not speak.

"Deaf and dumb!" exclaimed I, "poor child, how the Lord has afflicted you." "She is not so unhappy as you think," said a man, who had just come out of the cottage, "the Lord comforts her so wonderfully that she does not need our pity."

"The Lord be praised," said I, "for indeed, it made me very sorrowful to find that she was deaf and dumb, but will you be so good as to tell me how this happened?"

"Willingly" answered the father, "but come in and rest yourself and take some refreshment: we will be better able to speak within doors than here."

I accepted this kind invitation and entered the pretty cottage. The little girl followed us. The room into which we went was strikingly neat and simple. The furniture was of white-wood, but showed good taste in arrangement and order. We seated ourselves at a table, on which the wife of my host soon placed some bread, cheese and home-made wine.

"You wish to know," said the father to me, "how our little girl became deaf and dumb. Well, about ten months ago, our Janette was one of the strongest and healthiest children in the place, but an epidemic disease appeared in the village and spread among the children. It was called a *nervous fever*. Our little one caught it at school and was brought home one day shivering from the fever. The doctor told us that great care was needed. We carefully followed all his directions, but our darling grew worse and as we stood by her bed, we could not refrain from tears. She saw it, but instead of being afraid to die, she said 'Papa and mamma, don't grieve, I think I am going to die, but I am not afraid. I love the Lord Jesus Christ and He has promised to take me to Heaven.'"

The mother wept much at hearing these words. I fancied that the delirium of the fever had made her think that Jesus Christ had spoken to her. Trying not to appear uneasy, I said, "Janette, you must not make yourself sad with such thoughts; you will soon recover, I promise you." But she interrupted me—"No, papa, what I say does not make me sad and I assure you that the Lord Jesus Christ has spoken to me in such a way as to gladden my heart." "Well, my darling, it is a pretty dream that you have had." "Papa, it is not a dream; I read the Word of God at school, I have prayed to Him and it is as if a voice said in my heart, 'The Saviour loves you and will take you to be with Him in Heaven.'"

When Janette spoke of the school and of the Lord speaking to her heart, I felt ready to smile, but the sight of my dying child withheld me, and I merely answered, "Well, my child, we shall speak of all that another time."

Meanwhile, she grew worse and the doctor said there was no hope. Oh! sir, what bitter tears we shed around that bed. The little patient, when her headache was not very bad, looked at us so tenderly that our hearts melted, and often she joined her little feeble hands evidently in prayer. To be brief, the sickness lasted one and twenty days; twenty one days—which seemed like years, for time appears terribly long when we see those we love suffering. One day, which we thought would be her last, she made a sign. We approached nearer, I laid my ear on her mouth and very slowly, with difficulty, she pronounced the words—"I—know—" and looked up. "Since that moment," said the father, in a voice choked with sobs, "since that moment she has never spoken; she has been situated as you see. Her life has been saved, but she is deaf and dumb."

"This is, indeed, a great trial, my friends," said I to the father and mother, "but you spoke of comfort; what do you mean by that?"

"I will tell you," said the mother, "as Janette's strength increased she seemed grieved at not being able to speak to us, but except that, she seemed happy in her mind. Often did she make a sign to me which I did not understand, 'if she could write down what she wants,' said I to father, 'how happy it would be.' But you have, perhaps, already remarked that all her fingers are crippled, so that she cannot hold anything. This, also, is caused by her very painful illness. We noticed that she constantly turned her head toward the place where the book of old stories lay and thought she wished to amuse herself with it; but we were mistaken, for every time we touched the book, she shook her head—"

The father here interrupted his wife, saying that it was he who at last discovered what Janette wanted. "The idea of a book followed me every where. Janette wished for a book; I went one day to the school where she had formerly been, and asked the mistress if by chance, she had any amusing story books which she allowed her pupils to read. She said 'Not any'. 'And have you any other kind that little Janette enjoyed reading?'"

"Wait, then. Oh: yes, yes, there is one she loved very much." "What is that?" "That New Testament." "Did she really understand it?" "She seemed as if she did, for often, when the others were playing, she used to retire with the New Testament and read it." "Have you any of those books yet, madam?" "Yes, I have." "Would you sell me one?" "Certainly."

"When I got the book, I hastened home, thinking to myself that I was rather rash in so quickly buying a book that, after all, might not prove to be the one she wished for, so I approached the bed in doubt. When she saw what I had in my hand, she raised herself almost upright, notwithstanding her weak condition, and struck her hands together, her countenance at the same time brightening up. It was a delightful sight, I assure you."

The mother here spoke, "From that moment her health rapidly returned, as well as happiness. What is more striking, and what my husband hesitates to confess to you, is that Janette—yes, that little deaf and dumb one whom you see there, has become our teacher. You may think it strange, because she points out the finest passages in her book to read; but, nevertheless, it is so, and what is more, we now find as much pleasure in them as she does herself."

"Say simply," said I, "that you have found the New Testament to be the word of God, and that our gracious Lord has used your little girl in teaching it to you; say it boldly, my friends, far from laughing at it, I will bless the Lord with you, and so much the more, as it was I who introduced that blessed book into the school."

I then related all the circumstances of the sale I had made a year before.

During all this conversation Janette kept her eyes upon us, she tried to guess, by the expression of our countenances, the subject of our discourse. She suspected that it was about herself; and in order to ascertain if I, like her parents and herself, were a lover of God and the Gospel, she took a New Testament, opened it at the ninth chapter of St. John, and laid one of her little crippled fingers on these words, "Dost thou believe on the Son of God?"

I turned over a few pages of the same Gospel and made her read, in the eleventh chapter, 27th verse, the answer of Martha: "Yea, Lord, I believe that thou art the Christ, the Son of God, who should come into the world." Janette looked at me with an expression of affection which went straight to my heart, and what seemed to complete her joy, and persuade her that, like her, I put all my confidence in the Saviour, was the reading of a passage which I pointed out, "He that believeth on the Son of God hath everlasting life." John iii. 36.

We conversed together through the medium of several passages of Scriptures, proving to each other that we had the same faith and hope; and I assure you that the verses pointed out by this dear little deaf and dumb girl clearly showed that she had been taught by the Holy Spirit, and that she fully justified the truth of those words of our Lord Jesus Christ; "I praise thee, O! Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes."—*The Witness*.

The oldest Deaf and Dumb Institution in the world—the Grave.



The following letter, to the *Newark N. J. Advertiser*, came to hand too late for the August GAZETTE, and we publish it as a mate to the semi-centenary celebration in that number.

NEW YORK INSTITUTION FOR DEAF AND DUMB,

June, 22, 1867.

The Annual Examination of the classes in this excellent Institution, the largest and most successful of its kind in the world, was begun to-day. I had the pleasure of witnessing a considerable part of it, and as what I saw embraced the examination of the youngest class, and the high class. I will endeavor to give your readers some idea of the wide difference between these two extremes. The gradual advance of attainment of the intermediate classes, (of most of which the examination is to be on Monday or Tuesday,) can be imagined from the two examples.

The classes of each year are in several divisions, each of about twenty pupils, for that is the number which experience has shown to be as large as one teacher can well attend to. The whole number of pupils in the Institution being about four hundred, makes it easy to classify them according to attainments and capacity, placing together those who can receive together the same lessons, and who can all advance together, without any tedious waiting for the slower ones to catch up.

The least advanced of all was a class of little ones from six to ten years old, who within a few weeks or months had been taken out of the streets, and sent to the Institution, lest their health or morals should be endangered by want of proper parental care, or from evil associations. Though few of these were supposed to have had any pleasant homes, yet the home feeling was still strong in most of them. When asked, in their own language of gestures, whether they would rather stay at school or go home, the majority expressed a decided preference for going home, just as most children who hear and speak might have done—some giving as a reason that they did not like the tedious writing and spelling of words. Several, however, who had begun to appreciate the pleasures of intellectual activity and social communion through signs, decidedly preferred to stay in school, and one girl was so much hurt by the idea of being sent home, that she hid herself behind the door and began to cry.—The examiner (Rev. Dr. Gallaudet) is familiar with the language of signs, which was in fact literally his mother tongue; and he and the teacher (a very intelligent deaf-mute) were able to put before their little deaf-mutes, in signs, some of the motives for diligence in study which could not have been explained to them for years yet in words alone. The writer, to test their ability to understand signs, inquired of each the trade or profession of his or her father. One little boy immediately made the motions of using a plane, to show that his father was a carpenter. Another seemed to ply a needle; a third held an imaginary plow—and so on to a considerable variety of occupations.

This class had learned to spell on their fingers, and to write on their slates fifty or a hundred names of familiar objects, as book, cow, etc., and to combine them with a few adjectives, producing such phrases as a yellow watch, a green book, etc. One little boy wrote, a black apple. The examiner doubted whether apples were ever black, and the boy explained by signs that he meant an apple that had been baked in the stove.

Greater progress had of course been made by another division, composed of boys and girls of twelve or fourteen, who had been under instruction from four to seven months. They had reached an age at which the motives for diligence could be better appreciated, and at which the mind is capable of putting forth more effort in grappling with difficulties. Coming to school last fall wholly ignorant of words, not knowing even their own names, and having lost two months by the dismissal of the school from November to February, they had in their few month's instruction acquired the meaning and use of several hundred words.

As specimens of their progress in language, I give a few sentences which I saw them write. The teacher marked down on his large slate a row of simple characters, called here "Grammatical Symbols," implying that they should write a sentence embodying first an adjective, then a noun, then a verb, then another adjective, lastly an object. He then supplied one of the required words, perhaps the verb *catch* or *see*, and told them to fill out the sentence from their own mental stores. Every one turned to his or her large slate, and wrote in a

very neat chirography for pupils of only a few month's standing, a sentence, all alike in construction and in number of words, but no two alike in the idea expressed, e. g. : "A yellow cat catches a brown rat;" "A bad cat catches a little bird;" and so on, over twenty slates. One showed that his ideas were in advance of his progress in language, by writing, "A man catches a *run* boy"—perhaps a *runaway* boy.

Their religious instruction had already begun; and I note that it is only in those schools in which an improved language of signs is used, that the early religious instruction of the pupils is possible. In the German and other schools that make articulation a prominent object, this instruction, if deferred till it can be imparted in words, must be deferred to a painfully late period, often forever. To return to our deaf-mutes of five or six months standing in school. Some of the attributes of God had been carefully explained and developed through their own language of signs, and they were now asked by writing, *How is God?* They turned to their slates and wrote the answer, "*God is Almighty.*" In like manner they can tell, and in a child-like way, feel that God is omniscient, holy, eternal, just, merciful; that the body dies, but the soul is immortal. Here the teacher lays the foundation on which their religious instruction is hereafter to be built up.

In the high class we find assembled more than twenty young men and young women whose eyes sparkle with intelligence, who send words from their quivering fingers with nearly the rapidity of speech, while thought beams from their faces and flashes from their gestures with yet greater rapidity. The world can hardly show such another collection of gifted and highly educated deaf-mutes, or another teacher comparable in enthusiasm, extensive learning, readiness in all the processes of instruction and mastery of the language of signs, with the teacher of this class—Prof. I. L. Peet. This gentleman has recently been unanimously chosen Principal of the Institution, as the successor of his venerable father—a well deserved tribute to his rare qualifications. To those who know him, his accession to this office seems as natural as that the fruit should follow the blossom.

The examination of this class was undertaken by a distinguished clergyman from New York city, Rev. Dr. Ewer. When he was introduced by the signs of the teacher, each pupil turned to his large slate and wrote with his crayon a few lines of graceful welcome. All were good and no two alike. One young lady, deprecating too much severity of examination, expressed the hope that he would examine them "as softly as this lovely June morning opens the flowers."

One young man expressed his gratification at the appointment of his teacher to succeed his venerable father, by saying: the principalship of Dr. Peet had been like the reign of David and he trusted that of his son would be like the reign of Solomon. The Rev. Doctor having a mathematical turn of mind, gave much of his attention to the examination of the class in arithmetic and algebra, in both of which they showed a very satisfactory proficiency. They were also examined in natural philosophy, including the mechanical powers, the principles of the steam engine and other machines, moral philosophy, &c.

The concluding exercise was the writing from memory several verses from the Gospel of John, each having a different portion to write, assigned by lot. All wrote accurately; and one who wrote his portion in French, and another lad who wrote his in the original Greek, showed themselves as accurate as those who less ambitiously wrote the English version.

As a finale, a drum was produced, and the teacher taking it in hand, desired the examiners to propose any word, which he would communicate to his pupils by strokes on the drum, letter by letter, the strokes or taps being given according to the Morse telegraphic alphabet.

This telegraphic drum is one of the many devices of Prof. I. L. Peet, the new Principal elect. Finding that all the deaf and dumb, even the most profoundly deaf, were sensible to the beat of the drum at some distance, the vibrations passing through the floor or ground to the ordinary nerves of feeling, he thought of utilizing this fact by giving them a means of communication available in the dark, at some little distance—even through a board partition, perhaps through a stone wall.

On Wednesday next, (the 26th), at 3 P. M., will be held a semi-centennial celebration, this being the fiftieth year of the Institution. Several eloquent speakers are to deliver addresses, and the venerable

retiring Principal will deliver his farewell address. I am happy to say Dr. Peet is now in good health for his years, and took part in the chapel exercises with a clearness and impressiveness of pantomime that reminded us of his best days, when he stood at the head of his profession as a practical teacher, and a master of the language of signs.

Next August there is to be here a second semi-centennial celebration, but while this one will be chiefly in the hands of orators who hear and speak, that of August will be in the hands of the "Alumni," the deaf and dumb themselves. When the time comes, I will try to give you some account of it.

Among the four hundred pupils are about twenty from New Jersey. Among those not hailing from our State are several of New Jersey descent. One of these latter is a Miss Hagadorn, of the High Class, whom I found, on enquiry, to be a grand-daughter of William Hagadorn, whom some of your readers will remember as the editor, forty years ago, of the Newark *Intelligence*, the Jackson organ in the bitter though nearly forgotten political canvass of 1826-28. J. R. B.

### A SUMMARY.

In ancient times the deaf and dumb received little attention, and met with less sympathy. The Roman Emperor Justinian regarded the deaf and dumb as idiots, and abridged their civic rights; as they were looked upon as monsters, they were frequently put to death when their calamity became known.

Saint Augustine declared that the deaf and dumb were shut out from obtaining religious knowledge, remarking that "deafness from birth makes faith impossible, since he who is born deaf can neither hear the word nor learn to read it."

Bede tells us of a poor man, deaf and dumb, taught to speak by the Bishop of Hexham. Rodolphus Agricola mentions an art by which the deaf and dumb were rendered capable of understanding what was said to them, and of expressing intelligibly their own thoughts.

Jerome Cardin promulgated the theoretical principles of an art invented for this object.

Pedro de Ponce of Spain, employed himself in the teaching of some system founded on this same principle. A contemporary of the good man informs us that he "has already instructed two brothers and a sister of the constable and he is now occupied, in instructing the son of the Governor of Aragon, deaf and dumb from his birth as the others were. What is most surprising in his art is that his pupils speak, write, and reason very well. I have from one of them, Don Pedro de Velasco, brother of the constable, a written paper, in which he tells me that it is Father Ponce to whom he is indebted for his knowledge of speech."

Some years after the death of Father Ponce, a Spaniard, named Bonet, published a work on the art of teaching deaf mutes to speak. In France, Italy and Germany occasional instances occurred in which children, afflicted in this way, were instructed to communicate by signs; this was, indeed, the grand secret—the eyes of the deaf must serve them as ears and their fingers as a tongue.

The first effort made in England was by John Bulwar, who in 1648 published a treatise bearing the title of the deaf and dumb man's Friend. Some years later George Dalgarno, a Scotchman, resident at Oxford, wrote a treatise on the subject, and to him is ascribed the invention of the finger alphabet.

Early in the reign of George III, Henry Baker was engaged in teaching the deaf mutes of some distinguished families; and in 1764 Thomas Braidwood opened a school for the deaf and dumb in Edinburgh, which was visited and approved by Dr. Samuel Johnson. Braidwood subsequently established a school at Hackney, and at a later his sons opened schools at Edinburgh and Birmingham. The effort once fairly begun, has been successfully carried on in Great Britain, the continent, and America, and there are now in the civilized world upwards of five hundred institutions for the tuition and welfare of deaf mutes.—*Exchange*.

Mr and Mrs Moore of London, who take a great interest in the blind have, with great success, taught a large number of blind women to use sewing machines. Quilted satin petticoats and gauze dresses are as well finished in every detail as if sight guided the workers' hands.



### FARMER'S COLUMN FOR SEPTEMBER.

Sow your winter grain as early this month as you can. Wheat and rye sowed early in the fall will get so well rooted before winter as to be in less danger of being winter-killed, that is, of having the roots thrown out by frost. Some say that if rye is not sown very early the next best time of sowing is very late, so late that it will just sprout before the ground is frozen up.

A piece of rye sown early and well manured will be a fine pasture for ewes and lambs early in the spring, when other pasture cannot be had.

I have been quite successful in raising a good crop of rye and at the same time laying the land down to grass, in this manner: the land was an oak stubble, which was plowed in August well and deep, and time allowed for the stubble and weeds to rot in the furrows. In the latter part of September harrow it, sow the rye about one bushel to the acre, and plow in with a light furrow, with one horse; then sow the timothy seed, about one peck to the acre, and harrow it in with a light harrowing; then apply the manure, finely rotted black mould, such as is usually saved for winter grain, by heaping up what was left in the spring and mixing it with compost and the droppings of the ewes during the summer. This should be spread as thickly as you can afford over the surface—it will protect the young rye and grass from the cold. From the trials I have made this fine manure does more good left on the surface than when plowed or harrowed in. Clover seed, a few pounds to the acre, can be sowed on the surface some drizzly day in March next.

Cut up your corn as soon as it is well glazed, without waiting till it is dead ripe, for while the corn will finish ripening in the shock the stalks will make much better fodder if cut up and shocked before they are killed by the frost—corn stalks well cured are very good fodder, especially for milch-cows.

A dry time in September is a good time to cut up and burn hogs that deform your meadows, and to drain your low grounds, whether by open or covered drains. Though covered drains are expensive, yet, in places where land is high or near large towns, they will pay well.

Fill up your hog pens with fresh weeds, sods and other rubbish which the hogs will manufacture into first-rate manure, and be themselves improved in health by the operation. In this way you will greatly increase your store of manure for next year's corn crop.

Pick the apples and pears that fall prematurely for the hogs, or let in hogs, sheep or cattle to feed on them. This will make the most of them, and destroy the curculios (or worms), which, as every farmer knows, are the cause of the fruit falling prematurely. If the wormy fruit is left on the ground the worm will crawl out, find safe winter quarters, and come out next spring in the form of a winged insect which will lay its eggs in the germ of the fruit; whence a new generation of worms and new waste of fruit. J. R. B.

The man who is careful of his own reputation will be careful of his neighbor's. The man who thoughtlessly speaks ill of another is reckless of his own good name.

## EDITORIAL.



## NOTICE.

The second biennial convention of the Empire-State Association of deaf-mutes will be held at the N. Y. Institution for the Deaf and Dumb, at Fanwood, on Washington Heights, on the 28th and 29th of August, 1867.

The occasion will fortunately coincide with the celebration of the 50th anniversary of the foundation of the Institution, and also with a parting presentation to the venerable Harvey P. Peet, LL.D., who will soon release himself from the responsible duties of its principal on account of advanced age.

An oration will be delivered by Mr. W. W. Angus, of Indianapolis, Ind., and addresses by other gentlemen, both deaf and hearing.

On the third day, August 30th, service will be conducted by the Rev. Dr. Gallaudet, and other clergymen, at 12 o'clock, in St. Ann's Church for Deaf-mutes, on 18th Street, near Fifth Avenue, to be followed by a collation in the basement of the church.

The board of directors of the Institution will be happy to entertain as many graduates of the Institution and members of the Association as the spacious building will accommodate.

No effort will be spared to procure free return-tickets for those attending the convention, both by railroad and steamboat in New York State. The following committee of arrangements, M. D. Bartlett, of Brooklyn; N. M. Duncan, and D. R. Tillinghast, of N. Y., will make every effort for the comfort and convenience of all those attending the convention.

The above mentioned gentlemen are also a committee to circulate the subscription for Dr. H. P. Peet's present. Mr. Bartlett is chairman of the committee, and to him funds can now be remitted, by mail or otherwise, directed, Box 91, Brooklyn, N. Y. The committee will be glad to receive the funds as soon as possible, to enable them to pre-estimate the value of the proposed present.

It is desirable that Dr. Peet should be the recipient of a gift which he shall prize during his declining years, and which, when he shall have been gathered to his fathers, shall remain to his descendants as a memento of his long-continued and effective labors in the cause of deaf-mute education.

A general invitation is extended to all the friends of Dr. Peet, and of the association, to participate in the exercises of the coming celebration and presentation.

The Institution for the Deaf and Dumb, at Washington Heights, can be reached from New York City by three lines of public conveyance, viz:

1. By the way trains on the Hudson River Railroad from Chambers and 30th Streets, stopping at 152nd street. The Institution is about half a mile north of this station.

2. By the Third Avenue Horse Railroad to Harlem and thence by Stage.

3. By the Eighth Avenue Horse Railroad to 125th street and thence by Stage.

JOHN WITSCHER, President.

H. C. RIDER, Secretary.

[Our readers will please take *particular* notice that in the directions for reaching the Institution, No. 1, the trains stops at 152nd Street, *not* 132nd, as we had it in the August number.—Ed.]

We have received the Forty-eighth Annual Report of the New York Institution for the Deaf and Dumb."

It deserves more than a passing notice, on various accounts.

Number of pupils at date of last report, 406; admitted during the year, 73; left during the year, including 7 deaths, 45; present number, 434.

The report of Dr. Peet, the principal, is full and comprehensive.

Three of the seven deaths occurring during the year were accidental; all boys and all victims of their own carelessness. One killed while walking on the Railroad track, in direct violation of rules; Another by a scald received in the kitchen of the Institution, whither the boys are forbidden to go, and a third by falling from the balustrade of a staircase, down which he undertook to slide.

Considerable space is devoted to a review of the causes and effects of the Epidemic of Nov. 1866, which broke up the school for two months, and of the means taken to abate it and prevent its re-occurrence, by the introduction of Croton Water into the building, &c. We have before given all necessary particulars on this matter and shall not repeat them.

Number of deaf-mute teachers 13; hearing teachers, 7.

Several very desirable and beneficial changes have been made in the building. Suitable buildings for shops where trades can be taught are much needed.

The language of signs and articulation take up a good many pages.

It is strongly insisted on that the language of signs is the best means of mental development for the deaf and dumb.

It fully admits the benefit of instruction in articulation to those who learned to speak before losing their hearing, but justly scents the broad theory of Dr. Howe that *deaf-mutes* can attain to such proficiency in reading on the lips as to be able to gather the substance of a preacher's discourse from his lips, as having no foundation in facts. It goes into details in a masterly manner, and we find no unsound arguments therein as we understand the matter. We are sorry we have not room for extracts from it, it will well repay perusal.

The approaching semi-centenary is made an occasion for a review of the history of the Institution and those who have taken part in its management, as directors, teachers, &c.

In conclusion, it being the last report which the venerable Dr. will make as principal of the Institution, he says: "I cannot doubt that the cause to which I have devoted all the best years of my life, and the intense exercise of the talents entrusted to me, will still under your fostering care receive the blessing of God and the favor of all good men.

May the institution, emerging from whatever shadows yet rest upon it, grow in its course of usefulness, more and more prepared to enlighten and to bless the deaf and dumb of this and of future generations.

Appended to the rest is a copious report, by the Examining Committee, of the progress and standing of the several classes, from the reading of which one can gain a better estimate of the comparative progress of the pupils from the first year upwards than by any other means.



"The Sixth Biennial Report of the Missouri Institution for the Deaf and Dumb" lies before us. We give a general summary of its contents.

Number of pupils at date of last report, 38; present number, 66; estimated number of mutes in the State, 500; more or less educated, 224, too old to be benefited by education, 100; too young as yet, 60; leaving full a hundred who ought now to be in school, both for their own sakes and that of their friends and the community.

The buildings have been greatly improved and re-furnished. The deaf and dumb being dependent on the eye for instruction, should be surrounded by pleasing effects and contrasts not too glaring.

The report says that deaf-mutes can, by proper training, attain to high scientific proficiency. It takes longer for them to do so, as a general thing, than their hearing brethren, but it can be done. This is abundantly proved already.

Mrs. Lucy A. Gilkey, for three years a faithful instructress in the Institution, has resigned and left.

Shops are being built in which the male pupils can be taught trades.

In the natural course of events, with proper management, this Institution will yet be one of the largest of its kind.

The last General Assembly appropriated \$500 for a library for the Institution; part of this has been invested in books and the rest will be laid out to the best possible advantage.

#### PARTICULAR NOTICE.

As we have before stated, we desire to obtain the names, residences, occupations, &c., &c., of as many deaf-mutes as possible, in all parts of the country, and will feel much obliged to all who will send us the necessary particulars. We will frankly state our reasons for this.

We desire to get together in a compact, systematic and convenient manner for reference, as many names and facts as possible, so that, in time to come, any one wishing to know the whereabouts of any mute individual, or any other particulars, will be quite likely to obtain them by writing to or calling on us and stating the information desired. We desire, in short, to make our place of business a General Intelligence Office for Deaf-Mutes and have it in our mind to keep all such information in shape for a Directory when it shall be needed. We cannot doubt but that such a work will be of great value to science, statistics and for general purposes, and we respectfully ask each and all of our mute subscribers, readers and friends, to send us answers to the following questions:—

1. Name? 2. Residence? Street? No? 3. Place, and Date of birth? 4. Occupation? 5. Place of business? 6. Employers? 7. Cause of Deafness? 8. Age of becoming deaf? 9. Where Educated? 10. How long at school? 11. When graduated? 12. Married? If so, when? 13. Maiden name of wife? 14. How many Children? 15. Any deaf and dumb Children? 16. Wife deaf and dumb? If so, please answer questions No. 1, 2, 3, 7, 8, 9, 10, and 11 for her. 17. Any deaf and dumb relatives? 18. If so, give names? 19. Member of any Church?

In a late number of the GAZETTE we stated the principal of the Virginia Institution for the Deaf and Dumb, at Staunton, Va., to be Dr. Merillat. A correspondent informs us that Dr. M. resigned during the late war and is now teaching a private school for boys near Baltimore, Md. His successor, the present principal is Mr. John C. Covell, a graduate of Trinity College, at Hartford, Conn.

In our last issue we gave a list of the officers of the Indiana Institution and their respective salaries. Some of the salaries appeared to us, and probably did to some of our readers, inadequate. We have since learned that the superintendent and family, the steward, matron, assistant matron and two of the teachers, Mr. Brown and Miss Willard, are boarded at the expense of the State, which makes a considerable difference.

#### LOCAL ITEMS.

On the 25th of July, 1866, the deaf-mutes of Boston got up a grand excursion down the harbor and to the fishing grounds. Some forty of them went in the yacht *Una*, a fast sailing and commodious vessel, and all enjoyed themselves much and came home without accident or mishap of any kind except that one of the ladies lost her hat overboard.

July 25th, 1867, some of the deaf-mutes, who seem inclined to make the day hereafter an anniversary, to the number of fourteen, went down the same way in a smaller yacht called the *Eclipse*. They had a pleasant sail down to the outer Light, but in the afternoon the weather changed to wind and rain, and they were caught in a squall, during which they lost their anchor, split their sail and got exceedingly wet. They would probably have drifted ashore but for the help they received from some men on a neighboring island, by whose assistance they finally secured the vessel and then went on shore to spend the night, it being impossible to get back to the city. They made the best of their situation, which was not a very pleasant one, and actually got merry over it. The inhabitants of the island accommodated them as well as they were able, and the next day, having repaired damages and had their *good time* out, the adventurers returned to their homes, which most of them did not reach till after dark.

The same day a select few of the deaf-mute citizens of Boston joined a picnic party to Spy Pond, a pleasant resort in the town of S—, memorable as *one* end of the "Sleigh Ride" so quaintly and accurately described by Raphael Palette in the February GAZETTE. They located themselves on an island in the lake, where shady groves and rippling waters promised cool enjoyment, and anticipated a good time generally. The same heavy shower which caught the other party at sea found them on the island and wet them thoroughly. They waited for the shower to "dry up" until patience was exhausted or "ceased to be a virtue," and then, seeing no signs of its doing so, concluding that they could not get any wetter, the whole party returned to the shore in the boat and departed homeward, wetter if not wiser individuals. Beyond the spoiling of dresses, bonnets and hats no harm resulted that we hear of.

Still another party of mutes, eight in number, desiring relaxation and wishing to try their fortune on the sea shore, went to Cohasset, a pleasant village on the coast about twenty miles from Boston, and there took a boat for the Glades House, on an island a mile or two from shore. Here some of them went out fishing and had very fair luck, although the water was very rough. The rest enjoyed themselves on the island till the boat came, late in the afternoon, to take them back to the shore. It being low water, and there being no wharf or other conveniences for landing except at high tide, they were obliged to clamber up and down the wet and slippery rocks for some distance to reach the boat. A pleasant sail of twenty minutes brought them to the shore, where they had to land on wet, weed-covered rocks and go on foot nearly two miles over rocks and through sand, mud and bushes to reach the railroad station. Among the party were some who took part in the harbor excursion of July 25th, and in the picnic at S—, and they voted such excursions a humbug, if their experience was a specimen. The remark was made by some one connected with the Glades House that the concern did not pay. This is not to be wondered at, considering the lack of facilities for getting there conveniently. The hotel is pleasantly located, and might be made to pay if people could get there with less trouble and inconvenience.

We may remark that the deaf-mutes concerned in the above three affairs, and others, are getting up another excursion to some place which has not been tried by them this summer, and we hope they will have at least one good, pleasant time to compensate them for three poor ones.

A friend informs us that a reference to the weather notes for the past forty-five years shows that the 25th day of July has been a rainy one for that length of time in this locality. We do not know how it has been in other places; perhaps some of our readers may remember or have kept notes and will inform us. We think if it is a standard rainy day, the mutes had better change their anniversary to some other day and try it.

## TO CORRESPONDENTS.

J. M. Too political; we don't care to meddle with such matters. Neutrality is binding on us there.

J. G. G. Your remittance is received. We will fill your order as soon as possible. Extremely sorry you cannot come; will distribute your regards and regrets as per request.

J. T. We do not hear from you. Do you dislike our decision?

A. W. M. All right. Go ahead. Anything you please to present for inspection.

For the Gazette,

## A REPLY TO MR. CHAMBERLAIN,

DEAR CHAMBERLAIN:—I am highly pleased with your manly reply to mine, and think you are a good hand at argument. Without the least desire to reply thereto in a controversial spirit, I shall here state a few experiences of my life, in order to show the baneful effects of the sign language on the mutes in general. In doing so I shall endeavor to refrain from speaking about myself in a manner savoring of self-laudation, for it is repugnant to my nature.

In defining the sign language as a necessary medium of explaining words and phrases, you assert that "many graduates are losing much of what they have learned, is not so much attributable to the fact that they were educated mainly by the sign language, as to their neglect to increase their knowledge by reading and writing after leaving school and to the indifference or ignorance of those with whom they come in contact. Of this you (addressing myself) yourself are a standing endorsement." From the last sentence, as well as the observations made by others, it appears that I am held aloft as a proof of the pre-eminent excellence of the system long pursued at all the schools. Very good, Gentlemen. The following simple statement will show, no doubt to your satisfaction as well as to that of the zealous advocates of the sign language, how I was educated.

I entered the Philadelphia School in 1821, at the age of seven years. The school was kept Mr. Seixas, who, though conversant with our manual alphabet, made his own signs for his pupils.\* Those signs were few and crude; by no means elegant or graphic. I do not remember how he made us all understand so well the tenses and moods of verbs and also several grammatical rules. Surely he knew nothing about Prof. Clerc's signs for them. For certain reasons he was removed in 1823 and Mr. Clerc was appointed to fill the vacant chair only for a few months. His signs, radically different from and much more copious than Mr. Seixas', muddled our minds, but soon we were on the track again. It is proper to do him justice by saying that he never gave us more signs than were absolutely necessary. By the way, he recently, in my presence, complained of the inundation of new unnecessary signs in the schools. Mr. Weld of the Am. Asylum succeeded Mr. Clerc, and I pursued my studies under him (a capital teacher he was) for one year and a half if I am not mistaken; and in conformity with the old regulations respecting the term of tutelage I was *graduated* in the winter of 1825-6,—I being still a child in years and knowledge.

My father was too poor to afford me a liberal education, and my good mother undertook to educate—this term is correct in this place—me in her peculiar way. Being a remarkable fast digital speller, she was in the habit of communicating with me solely on the fingers—she having never learned any school signs from me (I cannot say why). Her fast spelling naturally constrained me to pay extra attention to the words thus spelt; many new words were comprehended by seeing the surrounding objects, actions, and the like, and others by consult-

ing my little dictionary given to me by Mr. Weld. Besides, she gave me very readable books to peruse. Mrs. Radcliff's novel of "The Children of the Abbey" was the first book I read immediately after I left school. The fact that it was a novel was withheld from my knowledge till after the completion of my perusal, and when it was made known to me, I was shocked and chagrined to find so thrilling a history as "The Children of the Abbey" a mere fiction. Remember I was only twelve years old, and of course unsophisticated.

Like *Oliver Twist*, I cried for more soup—in other words, I wanted more books to read, but, alas! we had no library of our own, and my father, wishing to satisfy my craving spirit, got permission from the Philadelphia Apprentices' Library for me to read its volumes at home. Thus, it will be seen, constant reading with the assistance of my dictionary, and my mother and aunt Rachel keeping my fingers busy in spelling without resorting to signs, constituted the true foundation of what you were pleased to call—my proficiency in knowledge; and I do not see how the advocates of the sign language can make any thing out of my case in favor of their pet system. It is true that my beloved mother and aunt had clumsy natural signs, such as are used by uneducated mutes at home, which I have just now, as far as I could recollect, counted and found only sixteen in number, and which were used at times far between.

Notwithstanding these facts, I am not insensible to the value of my School as an avenue, even though defective in its construction, for mutes to move along in, acquiring the rudiments of education; and I am ever grateful to Seixas for finding me out in a distant part of the city and bringing me to his school, and to Clerc and Weld for their intelligent, faithful and paternal regard to my intellectual growth.

I shall not continue the history of my youth, but I cannot afford to omit an important fact, showing the irresistible fascination of the pantomimic language and its fatal influence on the deaf-mute's mind. This is that from the above mentioned age up to that of nineteen years I avoided—rather shunned—the company of mutes. During my isolation I found substantial pleasure and profit in reading, writing and drawing, but when I was enticed by an older mute into their company, and moved in their midst for about three years, my mind was so spell-bound by the attractions of the pantomime, so eloquently enlarged on by Dr. Peet and Mr. Burnet, that I neglected my mental culture altogether. My profession as an artist compelled me to go to strange places in search of new customers. At every time of my separation from my mute friends, rather say their signs, I resumed my old studies with renewed pleasure; but whenever I returned to them, the accursed language always made my pursuits distasteful to me. Since my marriage I always kept myself at home and consequently found opportunities to improve my mind.

From my own experience it appears that isolation is more beneficial to mutes as concerns their mental improvement than the constant intercourse with each other, using signs excessively to the utter neglect of dactylology. This truth is fully confirmed by several cases within my knowledge, viz: Dr. Kitto, who "abominated signs as a means of intercourse"; Burnet, whose scholarship is attributable to his living all his life on a solitary farm in New Jersey; Nack, whose attainment of an extensive knowledge is owing in a great measure to his absolute isolation even in the very heart of this City; Prof. Mount, whose remarkable command of language was acquired by his dislike of social intercourse; Prof. Benedict, who succeeded in learning several languages creditably only when he found himself alone, in spite of the hundreds of pupils moving about him, and others too numerous to be enumerated. Still, on the other hand, isolation has been found as bad as intercourse. Of this, among many cases which

I have seen, one—Mr———of———, who was once a classmate and rival of Mr. Loring, and a former teacher at the——— Institution, is a fair specimen. When I first met him, expecting to find him still well educated, what was my surprise when I found him so illiterate, though still shrewd in money matters. On some occasions I traced his strange retrogradation to his original ignorance to two causes: 1, his daily avocations, always excessively fatiguing, often drove him to bed early in the evening, — too tired to read books or newspapers, and 2, his colloquial intercourse with his mute wife was wholly in signs. So much the worse for the “old system,” Gentlemen.

Had he been taught to “speak those words and phrases necessary for his daily uses,” and never had been taught the Sign Language, it is reasonable to aver that he would still have retained them all and perhaps learned more, by his constant intercourse with hearing persons, especially his speaking daughters.

By the way, it strikes me forcibly that if two pupils of equal mental capacity enter separate schools at the same time. One learns with *painful efforts* to articulate at least two hundred words in five years,— he knowing nothing of the manual alphabet and signs, and the other learns at most one thousand words with twice or more as many signs in the same length of time. They both go home far down in the country, and are married; the farmer's wife being an articulator like himself and the latter's, a sign maker. In thirty years the articulator will still preserve his learned words, phrases and grammatical rules, because his *daily uses necessitate their regular practice*. And the sign maker will lose more than three fourths of his words with *nearly all* the rules of grammar, because his *constant employment of signs with little spelling naturally dims the impressions of the words on his memory, and thus weakened, they drop off*. So the boasted superiority of the Sign Language over articulation, as a mode of instruction, falls to the ground.

It must not be taken for granted that, by making this logical observation, I hold the instruction of articulation to be the chief feature of the new system now under consideration, but my object is to prove that articulation is better and more useful to deaf pupils—for such as are capable to learn it—than the Sign Language. As regards articulation, I have spoken a good deal on the subject and therefore shall not repeat it. At all events the manual alphabet, single or double-handed, should always be practiced, even to excess by all mutes, both articulator and non-articulator.

Doubtless you say, very well, but how can they be taught without the means of signs? I answer—a person has just discovered a new method and is preparing it in parts, and when the first part is completed and copy righted, the plan will be duly made known to all, including the scholar-farmer of Livingston, who, poor man, is afflicted with a disease—Enthusiasm for the beautiful, graphic, soul-inspiring and heart soothing language of signs.

P. S. I do not know the reason why my mother never taught me articulation. I wish I had been so taught, for it would be a valuable help to me in writing poetry.

Yours Respectfully,

JOHN CARLIN.

\* I respectfully ask Rev. Mr. Turner if his statement that the officers of the American Asylum took pains to prevent the introduction of its System into any other new schools was correct.

For the National Deaf Mute Gazette.

DANVILLE, Ky., July 22, 1867.

MR. EDITOR:—As we have much interest in your valuable paper and wish you success and prosperity in your business, we will send you a piece upon the life and works of Mr. J. A. Jacobs, the present principal of the Kentucky Institute for the Deaf and Dumb.

We think it worth publishing. We are compelled to omit some important incidents of his life as we have not much time to write.

On the 28th of June last the Jacobs Portrait Association met in the chapel and appointed Mr. J. A. Jacobs, jr., nephew of the principal, as chairman of the assemblage during the exercises, and Mr. Schoolfield as speaker to deliver an address before them upon Mr. Jacobs' life, and adjourned till next day.

On the 29th, at 2 o'clock, p. m., a procession was formed, headed by the committee, with two young men bearing the portrait of Mr. Jacobs, who were followed by two young ladies holding an arch of flowers, to the chapel, which was beautifully decorated with flowers and evergreens.

The chairman called the Association to order and requested Mr. Talbot to offer prayer. The chairman then made a few remarks and introduced Mr. Schoolfield, who told them that he would try and give them an address that would be interesting, and spoke as follows:

“A century ago there was no school for the unfortunate ‘children of silence;’ neither telegraphs communicating news and information to persons at a distance, nor railroads nor steamboats carrying persons to and fro in a rapid and convenient way, and there was a great deal of gloom and ignorance among the mutes. How much it has been changed since that time? How kindly the Lord has shown his mercy to us in this life! Oh! we have no words to express how happy we are! and we never can repay our Father for His kindness in allowing us to have the privileges of education, society, preaching, etc., which the mutes of 1800 had not. But He will always be pleased with us if we strive to obey His laws and love Him. We should bear it in our minds in gratitude towards Him.

At this time there are many institutions for the instruction of deaf-mutes established all over this country; plenty of easy and good conveyances and telegraphs, which keep persons well posted and advised. Mutes and people of all classes are in a more prosperous condition in this country than in any other country on the earth. We plainly see by these things that God has blessed our noble country more than any other country in the world. We should feel grateful that we were born under such a free government as we have instead of a kingdom or empire.

Allow me to speak upon the life of our Principal, who is second, I believe, to none of the teachers in the institutions for the deaf and dumb, in his character and labors.

John A. Jacobs was born in Leesburg, Virginia, August 19, 1806. His parents removed to Lexington, Ky., when he was an infant only six months of age. They crossed the Alleghany mountains to Pittsburg, Penn., and came down the Ohio river in a boat. His mother died when he was twelve years old and his father when he was thirteen. He was left an orphan with nobody to take care of him. After the death of his parents he was seldom seen playing, talking idly, or laughing, and always was solemn, with his hands folded upon his breast. He commenced teaching school when he was thirteen and a half years old. He taught two years and then came to Danville, to college. This institution was opened in April, 1823, He entered it in the spring of 1824, and shortly afterwards went to the Institution for the Deaf and Dumb, at Hartford, Conn., to learn the art of instructing deaf-mutes. He stayed there till November 25, 1825, learning it from Mr. Clerc, and then returned to this Institution. De Witt Clinton Mitchell, a young man from New York, was teacher previous to him, but knew very little about instructing mutes. He left when Mr. J. returned to the Institution. Rev. John R. Kerr, father of the present principal of the Missouri Institution for the Deaf and Dumb, and his wife boarded and took care of the pupils. In 1835 Mr. Jacobs took charge of the whole Institution, both the

literary and boarding departments, and has held the position of principal to the present time—nearly forty-three years. He was first married in 1827, to Miss Susan W., daughter of Gen. Powell, one of the earliest settlers in Kentucky, and had seven children, of whom Mrs. Cheek was the first. His wife was attacked with the Asiatic cholera and died in 1849. His second marriage was in 1853, to Mrs. Nancy Letcher.

This institution first occupied the building on the Main street called the Fields House. After a few years it was removed to the second street, three squares from the house. Its most active and useful trustees were David G. Cowan, James Barbour, and John Green. Mr. J. built up all the houses that are on the grounds. When he came into the institution there were only about twenty pupils; before the war there were ninety-three, now there are about eighty. There have been nearly 500 pupils brought to the Institution. At first only three years were allowed to the pupils to remain, now the time is extended to seven years. Since the Institution was established it has produced many good scholars.

In 1835 he published a book of lessons for the deaf and dumb, and the present two volumes which we are using were published in 1859. They are used in several of the institutions in the United States; in three in British America, and in two in England. Mr. Charles Baker, who has been engaged in teaching mutes forty years, and is principal of the Doncaster Institution, Yorkshire, England, wrote to him lately that he thought them the best set of lessons in the English language.

Mr. Jacobs has been teaching the deaf and dumb since he was eighteen years of age. He has devoted nearly two-thirds of his life to teaching mutes, and is now nearly worn out. But have his labors been in vain? No, they were very well planned, and have effected a great deal of good to mutes. Now, I have spoken to you all about his life, and wish you to bear this worthy history in your mind always with gratitude, and tell your children about it in the future.

One of the teachers moved that

WHEREAS, when no school for the deaf and dumb existed in this State, and all of our afflicted class were wholly without the means of acquiring any education, it pleased God in His good providence to move the hearts of a few good christian men to found an institution here and place at its head our beloved principal, whose whole life has been constantly and most efficiently spent in the cause of educating the deaf and dumb,

Resolved, That we deem this a fit occasion to express our heartfelt gratitude to our Heavenly Father for his great favor toward us and to unite our hearts in earnest prayer to God that the life of him in whose honor we are assembled to-day may be spared yet many years, and that by His wisdom and philanthropy he may still be permitted to guide many more in the way of knowledge, truth and godliness.

This resolution was seconded and adopted by a unanimous vote. At the same time that they were voting the beams of the setting sun shone upon the portrait, rendering it very beautiful and causing the face to seem to smile, as if he knew that the pupils were still loving him. At the close of prayer the portrait was hung upon the wall in the chapel, where the pupils will always look upon it with gratification.

G. T. S.

BOY DROWNED IN FALL RIVER.—The Fall River Times says that a deaf and dumb boy between five and six years of age, son of John St. Martin, was drowned Wednesday afternoon, in the Union Mills pond.

## A FEW THOUGHTS.

I am a novice at writing for the press, as the readers of the GAZETTE have probably discovered. Though I venture to assert that I could write as good articles as Horace Greeley—if I knew how. There is but one reason why I cannot pen as good articles as the College Presidents; that reason is, because they can write much better articles than I can—but that is a slight difficulty I hope to overcome—about the period a born deaf-mute becomes the President of the United States. I do not want to write articles as long as novels; they would be too long for, and therefore would be skipped over by the reader;—but let that pass.

This age, there is no use denying the fact, is a literary one. In past time it was common to take a newspaper; now-a-days it is universal to write for one. In these days of steam presses and steel pens there is scarcely a village in this broad country which has not its young man or woman of a literary turn, and if the records, note-books, and so forth of every educated being could be examined, it would be found that every one had tried, at some period of his or her life, to write for the press. It is well that such has been and is the case, for to write is as essential as to talk. As we cannot get along without talking, so we cannot enjoy life without reading; and were there no editors to edit papers, and no writers to write the serials of events which interest the world from the cradle to the grave, where would we get our reading matter? Even the GAZETTE itself would not exist did none of its readers contribute to its columns. To my own knowledge there are many deaf-mutes, teachers and non-teachers, who, in the use of language, are able men, and readers of the GAZETTE, yet, strange to say, nothing has as yet issued from their pens. Of course, they have a perfect right to follow their own inclination and not write for their paper, yet I would say to them, one and all, that it would be a good thing for them to contribute to it now and then; and thus co-operate with the others in making it at once popular and useful.

History scarcely affords a parallel instance of a country like the United States, encountering many difficulties, financial and political, and where the channels of intellectual improvement have not been choked and mental growth impeded. Art flourishes, and the skillful pencil suffers from no lack of employment, while the demand for literature, so far from decreasing, is actually upon the increase. A single glance at the announcements of new publications will satisfy the most incredulous of this fact. And what is more gratifying, the deaf and dumb education, by the indispensable use of signs and the manual alphabet, is much more advanced, and those deaf-mutes who graduate from their Alma Maters these days are by far better educated than those who did in former years.

Many gifted men and women, among whom are several well-educated deaf-mutes, especially in Europe, are gaining comfortable livelihoods by contributing to newspapers and magazines, or by serving the purposes of publishers, either by translating, compiling, editing or composing books and pamphlets; and many young men fresh from colleges and academies engaging in literary pursuits. The country is to-day teeming with more *literati* [men of letters] than ever before. And what is more to be wondered at, women monopolize a large, if not a half, part of the field of literature. As to novels, they fairly swarm; and, with a few exceptions written by men, the cleverest and most circulated works of fiction published within the past few years were written by women. Most of them bear the impress of true genius, and possess an interest, a power and ingenuity of plot equalled by few writers of modern times. And not content with writing novels, they are opening "fresh fields and pastures new" in other departments of literary effort.

And so I might go on interminably among the literary men and women, but a newspaper article has its limits, and I must stop in the middle lest I should be betrayed into a fat volume.

P. N. N.

## IN MEMORIAM.

## RESOLUTIONS OF RESPECT TO A. B. BAKER.

At a meeting of the instructors and officers of the Illinois institution for the deaf and dumb, held on May 30, 1867, Mr. Gillet was called to the chair, and Mr. Woods was appointed secretary.

The chairman stated that the object of the meeting was to take suitable action in reference to the death of Mr. A. B. Baker, for twenty-four years a teacher of the deaf and dumb, and for eighteen years connected with this institution.

Mr. Brock then offered the following resolutions:

WHEREAS, It has seemed good to our Heavenly Father to take home to Himself our beloved brother and fellow laborer, Abel B. Baker, who was so long and so efficiently connected with this institution as a teacher; therefore,

*Resolved*, 1. That while we bow with submission to the will of Him "who doeth all things well," we yet mourn the loss of one whose kindness, while with us, won every heart; whose life, like that of his Master, was spent in bettering the condition of his unfortunate fellow beings, and whose Christian character was such a bright example to all those associated with him.

2. That we cherish the memory of our departed friend as that of a man whose life was adorned by many virtues, as an amiable co-laborer, a faithful teacher, and an exemplary follower of Jesus.

3. That we will teach those under our charge to revere his name, to remember him as one of their best friends, and to follow him as he followed his Savior, so that when they come to the last hour of life, like him, they may "not fear to die."

4. That we, his fellow teachers and officers of the institution, will so benefit by his example that we may be more faithful in our duties to our pupils, and that we will strive so to conduct our lives that we may comply with his last request, and meet him in Heaven.

5. That we sincerely sympathize with the widow and children of the deceased, and that we will commend them to the care and protection of Him whose promise is to the widow and fatherless.

6. That the *Jacksonville Journal* be requested to publish these resolutions, and that a copy of that paper be forwarded to the bereft family.

Remarks eulogistic of Mr. Baker were then made by Messrs. Gillett, Wait, Read, Laughlin, Crispin, and Woods, after which the resolutions were unanimously adopted, and it was also—

*Resolved*, That a copy of the resolutions be sent to the *New York Observer*, *New York Radii*, and *NATIONAL DEAF MUTE GAZETTE* for publication.

The meeting then adjourned.

PHILIP G. GILLETT, Chm'n.

JOHN H. WOODS, Sec'y.

Prof. Joseph Mount, late Principal of Baldwin City, (Kansas,) Deaf and Dumb Institute and also of that at Olathe, is in our city.

Mr. M. has had years of experience in teaching, and comes very highly recommended. He contemplates opening a school for deaf-mutes in our city, and will probably present a plan of operation to the public with a view to secure aid and co-operation. It is unnecessary to say that we are in great need of an institution of this sort and if we take hold of the matter now, we shall gain a prestige which will enable us to retain the ultimate permanent location of the school in our city, which will be important as we increase in population and secure adequate legislative aid.—*Republican, Little Rock, Ark.*

A MUTE CHARGED WITH ROBBERY.—One Wednesday night Officers Bartley and O'Kelly arrested Wm. H. Stinson, a deaf and dumb boy, connected with the House of Refuge and often employed by the Superintendent to act the part of a detective in capturing runaway prisoners, on the charge of robbery. The charge is made by a man named Wm. Massman, who states that Stinson met him in Green street, and claiming to have the power to arrest and search him, abstracted the money from his pockets and kept it. Some \$7 of the amount was found in his possession. Stinson was locked up in the Central Station in St. Louis, Mo.

## STATE INSTITUTION FOR DEAF MUTES.—

The Clarke Institution for deaf-mutes, chartered by the last Legislature, was organized at Northampton this week, by the choice of Gardner G. Hubbard, of Cambridge, as president, and Osmyn Baker, of Northampton, as treasurer and clerk. On being notified of the organization, Mr. John Clarke, whose munificent offer of the sum of \$50,000 for the object, moved the Legislature to grant the act of incorporation, placed in the hands of the treasurer United States bonds to the amount of \$40,000, and stated his readiness to pay over the remaining \$10,000 whenever it should be required for the purposes of the institution.—The Governor, with the approval of the Board of Education, is authorized by law to send to this institution, to be educated at the expense of the Commonwealth, such deaf-mutes or deaf children, between five and ten years of age, as he may deem fit subjects for instruction, the expense of each pupil not to exceed the amount now paid for the support of like persons in the Asylum at Hartford.

The school is to be established, for the present, at Northampton, whither the private school of Miss Rogers, now in successful operation at Chelmsford, is to be removed. At present the system of instruction will have special reference to the teaching of articulation. For this purpose it is proposed, for the present, to receive as state pupils only those who have lost the senses of speech and hearing after the age of four years, or those who are but partially deaf mutes, as this is the class to whom the system of articulation is conceded on all hands to be applicable. Private pupils, however, will be received, who have been born deaf and dumb. The institution will be under the special direction of the president and a competent board of trustees.

The Legislature appropriated \$3000 for the purposes of the school, in addition to \$18,500 for the support of the state's beneficiaries in Hartford Asylum.

## THE BEAUTIES OF BIBLE LANGUAGE.

If we need higher illustration not only of the power of natural objects to adorn language and gratify taste, but proof that here we find the highest conceivable beauty, we would appeal at once to the Bible. Those most opposed to its teachings have acknowledged the beauty of its language, and this is due mainly to the exquisite use of natural objects for illustration. It does indeed draw from every field. But when the emotional nature was to be appealed to, the reference was at once to natural objects, and throughout all its books, the stars, and flowers, and gems, are prominent as illustrations of the beauties of religion and the glories of the church.

"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

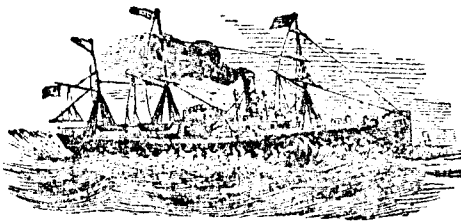
"The mountains and the hills shall break forth before you in singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree."

The power and beauty of the same objects appear in the Saviour's teachings. The fig and the olive, the sparrow and the lily of the field, give peculiar force and beauty to the great truths they were used to illustrate.

The Bible throughout is remarkable in this respect. It is a collection of books written by authors far removed from each other in time, and place, and mental culture, but throughout the whole, nature is exalted as a revelation of God. Its beauty and sublimity is appealed to to arouse the emotions—to reach the moral and religious nature. This element of unity runs through all the books where reference to nature can be made. One of the adaptations of the Bible to the nature of man is found in the sublime and perfect representation of the natural world, by which nature is ever made to proclaim the character and perfection of God. No language can be written that so perfectly sets forth the grand and terrible in nature and its forces as we have when God answers Job out of the whirlwind. No higher appreciation of the beautiful, and of God as the author of beauty, was ever expressed than when our Savior said of the lilies of the field: "I say unto you that even Solomon, in all his glory, was not arrayed like one of these;" and then adds: "If God so clothe the grass of the field"—ascribing the element of beauty in every leaf and opening bud to the Creator's skill and power.—*Prof. Chadbourne.*



## FOREIGN ITEMS.



## AN HOUR WITH THE DEAF AND DUMB.

We witnessed with mingled feelings of sorrow and joy, the examination of the pupils of the Deaf and Dumb Asylum, at Temperance Hall, on Monday evening last. Sorrow at seeing so many of our fellow-creatures deprived of the invaluable blessings of speech and hearing: Joy that a kind Providence, through the benevolence of individuals, and the Government, have placed within the reach of these afflicted friends, the means of cultivating their minds, which, without such assistance, would be a dreary void.

Hundreds of persons in our community, we regret to say, are not aware of the large number of deaf-mutes in our Asylum, or of the great progress made in their instruction through the untiring efforts of Mr. Hutton, the principal, and his valuable assistants. The apathy shewn in such matters, by our citizens generally, was manifest by the slim attendance at the Hall. Negro minstrels, or a juggler, with the announcement of "distinguished patronage" would have filled the room; while a display of the happy results of God-like efforts on the minds of the afflicted, was witnessed by one or two hundred persons only.

His Excellency, the Lieut. Governor was to have been present, but, it appears, he was prevented from some cause or other.

We have before us the Programme of the Exercises on Monday evening, written in a beautifully clear hand by one of the female pupils.

The scholars were classed according to their standing at the Asylum. The Junior class, (6 months to 2 years) was first exercised in manual alphabets and names of objects; simple phrases and sentences, &c.

The Second Class, (2 to 3 years) Writing from Actions, Scriptural Catechism, Lord's Prayer; and simple common questions.

The Senior Class (3 to 6 years) Geography, History, Religious Knowledge; and Arithmetic.

It was extremely satisfactory to those who have attended previous examinations to note the progress made.

After the examination proper, questions were put, through Mr. Hutton, to elicit the ideas of the pupils on particular subjects. The idea of Heaven, as expressed by several of the pupils, two or three girls in particular, was very correct and clear. The closing exercise by the whole of the pupils—"The Lord's prayer," was given in the most impressive manner.

We had an opportunity of looking over the writing of several of the girls, and we must say that the hand writing of some of them would bear comparison with any we had before seen in our schools.

Pleased with the correctness of some of the compositions, we obtained a copy of one of them from Mr. Hutton,—and give it here with much pleasure:

## THE TWENTY-FIRST OF JUNE.

"Last Friday was the Anniversary of the founding of Halifax, so we had a public holiday. In the forenoon we went to see the Review on the Common, but there were no soldiers or Artillery Men, but only Volunteers, marching, drumming and blowing trumpets, and they marched round the Common several times until 12 o'clock, and then we came back to the Institution. After dinner, Mr. Hutton kindly permitted us to go and see the Horticultural Society's Garden, and we were pleased to go in to see the garden. We saw the Croquet playing. Mr. Willis the Secretary, was so kind in showing us through the garden, and in telling us the names of the plants. We saw a Chili pine tree, which Mr. Willis said, is the only tree that Monkeys could not climb upon, for it has sharp points. We saw many different kinds of flowers, and they were very pretty. We saw some men putting up the torches, and preparing for the Concert in the evening. We saw an Indian Wigwam near the brook, and a little house on a rock in the midst of the brook. Mr. Willis said that

it was the house which Jack built. Then after, we saw all things, John Tupper told Mr. Willis that we wished to go again in the evening, and Mr. Willis asked Mr. Whidden one of the Directors of the Horticultural Gardens, and he kindly consented to let us go. Then we came back again with the note which Mr. Willis sent to Mr. Hutton.

Then after tea, we went out again to the Gardens with the boys. We were glad to see the Concert, but did not hear the music. There were a great many people there, and we had a pleasant walk about the Gardens.

The girls went into the Rink, and Thomas Murphy, James Forbes, and John Ross treated us to some refreshments. After that, we all came away, and got safe back to the Institution again."

LIZZIE BENTLEY,

From Billtown, Cornwallis.

Before the meeting separated Mr. Hutton extended a kind invitation to those present, and others, to visit the Institution, where the work of instruction can be more satisfactorily witnessed.

To the many encomiums which have been passed on the managers of this Institution, we humbly add ours; and we trust it will continue to be in the future what it has proved itself in the past, a blessing to the unfortunate.—*Halifax, (N. S.) paper, July 10, 1867.*

## SERMON TO THE DEAF AND DUMB.

Sometime since we published the proceedings connected with the annual meeting of the friends and supporters of the Manchester and Salford Adult Deaf and Dumb Society, and in the report which was then read and adopted, it will be remembered that a strong appeal was made to the public for increased funds to enable the committee to extend its usefulness. Perhaps the most practical method of showing the value of the society and the good it is effecting is to furnish the public with a specimen of the kind of instruction conveyed to the deaf and dumb by the appointed superintendent, Mr. Stainer, and for that purpose, one of our reporters attended the room in which divine service is held, last Sunday morning, and took in short-hand the following sermon, preached to about thirty mutes, some educated and others uneducated. Although the sermon is, comparatively speaking, a short one, it must be remembered that the lessons, psalms, and prayers, are regularly gone through, and these, as well as the sermon, have to be delivered twice, once to the educated by dactylogy, and a second time to the uneducated by means of signs and gestures—their natural language. Mr. Stainer took his text from the 7th chapter of the first epistle to the Corinthians, and the 29th verse, "Time is short." He then proceeded:—"The idea which suggests itself to every thoughtful mind at the commencement of another year is the value of time. That time is short is a truth which all men are ready to acknowledge, but how few show, by their daily conduct, that they value it as the inestimable gift of God; how few learn to make the most of the short period of existence, and look on it as the space allotted for working out their salvation. How many live from day to day, and from year to year, heedless of an approaching end, and neither survey the past nor endeavour to improve the future? Let not this be the case, with you, my brethren, for although we cannot recall the past, which is gone beyond our reach, yet we may profit by the lessons we have learned and by the experience which we, perhaps, have dearly bought. The future is uncertain, and all we can call our own is the present moment; we may be spared through a successive series of these moments, even to the end of the year upon which we have just entered; but unless we seize them as they are rushing past us, grasping at every moment as part of our very short existence in which we have so great a work to perform, we shall find ourselves at the end of this year little better than we were at the beginning. If men would learn that time is *now*, neither yesterday or to-morrow, then, if they cared for their souls' welfare, they would apply the fleeting moments to the great end for which they were created. The sailor sets his sails to the passing wind that it may propel him forward toward the desired haven ere night overtakes him; so let us set ourselves to catch each moment as it passes that it may lead us nearer to our home; let us work while it is yet day, for if the night overtakes us we are undone for ever. Remember, there is no standing still in this world; we have a tide to struggle against, and unless we catch the wind that bloweth from above, we shall recede from, instead of approach the goal where all our hopes are to be found. Last Sunday I exhorted

you to examine your conduct for the past year; to call to mind the things which you have done which you ought not to have done, and the things that you have left undone that you ought to have done. And now, having surveyed the past, let me entreat you to form new resolutions for your conduct during the present year; let me beseech you, in the words of the apostle, that you will find in the 12th chapter of Hebrews, and part of the 2nd verse, 'to lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, believing that he is the rewarder of them that diligently seek him.' But we must not rest satisfied by refraining from sins of commission; for our sins of omission, which are many, will also be brought before us at the last day, when we shall be judged for the deeds done in the body, and be rewarded every one according to his work. Among those sins of omission there will be none greater than that of mis-spent and waste time. Time is a talent that God has entrusted to every one of us; let us not, then, be like the servant in the parable, who hid his Lord's talent in the earth, and when the master came, delivered it unto him without having improved it, but let us be like the servant who had five talents, and that was endeavouring to gain other five, so that when the Lord of all shall appear we may be told to enter into the joy of our Lord. Let us learn, then, to redeem the time by making the best of our opportunities, for thus, I say, brethren, "the time is short;" therefore lay hold of eternal life." The sermon was listened to with the most devout attention, and the ready manner in which it was comprehended by those present was proved by the rustling of leaves which was heard when the preacher referred to the new testament for a passage of scripture. The afternoon attendance of worshippers generally averages about forty of both sexes.—*English paper.*

**PERSONAL.**—We have had the pleasure, since our last issue, of a call from O. W. Morris, A.M., of the New York Institution, from whom we gathered that the coming convention is expected to be a large one, and preparations are being made accordingly.

Prof. J. L. Noyes, late teacher at Hartford, and now Principal of the Institution at Faribault, Minn., also called on us. A man of whom we always had a high opinion, and are always glad to see or hear from. The prospects of his Institution are very encouraging, and with him at the head, we have no doubt of its success.

A correspondent sends us the following, for the truth of which he vouches. It will do to put down among the smart sayings of the "little ones," many of which, unlike this, are not well authenticated, however amusing.

A sprightly little mute girl, of seven or eight summers, was lately having the story of Nebuchadnezzar explained to her by her teacher through the graphic medium of signs. Having been but a short time under instruction, it was no easy matter to give her a clear conception of the story. In the course of manipulating old Nebuch was brought down on all-fours and made to eat grass like a cow, whereupon our little friend opened her eyes and mouth in astonishment, and anxiously inquired *if they milked him.*

**FATAL ACCIDENT.**—A deaf and dumb girl named Catharine Sholton, aged nine years, was run over lately while crossing a street in Philadelphia, by a wagon driven by a man named James Brady.

At the coroner's inquest, it appeared from the testimony of witnesses that the driver saw the child, and shouted to her to get out of the way, at the same time trying to stop his horses, but that the wagon went over her in spite of all he could do. The jury rendered a verdict in accordance with the facts, it appearing that the driver was not to blame.

The dwelling house of Daniel Cross, a deaf and dumb man, residing in Hempstead township, Penn., was lately burned to the ground with all of its contents.

Emerson finely says: "The poor are only they who feel poor, and poverty consists in feeling poor."

*For the Gazette.*

## A SUMMER JAUNT. — DEAF MUTE EDUCATION. TESTIMONIAL TO DR. S. G. HOWE.

MR. EDITOR. — Seeing in the Evening *Transcript* an account of the detention of the Shore Line train from New York, caused, as the account stated, by a snow drift, according to report; Dr. Syntax and the redoubtable Sepoy, two of the characters in Raphael Pallette's "Sleigh Ride Party," started off to enjoy a little sport in the cool snow. This was on the 25th of July. Leaving the Boston and Maine Depot at noon under a scorching sun, we were soon landed at S——n, the scene of the hospitable reception of the "Pallette party." Instead of sleighs, which Sepoy in particular expected to meet, Capt. H——d's elegant team on wheels was soon put in readiness for us. "Where is the snow? Has not there been a snow storm hereabouts?" ejaculated Sepoy. "The *Transcript* last evening stated that the detention of the Shore Line train was reported to have been occasioned by a snow drift. I thought that report lacked confirmation. Nevertheless I thought I would come with friend Sepoy and have a little pastime, snow or no snow," said Dr. Syntax.

We soon found ourselves on the road to Spot Pond, a beautiful sheet of water, studded on either side by elegant private residences. Arriving at the boat house we entered a boat, Dr. S. umbrella under arm, (a true Englishman, he!) and after a delightful sail of an hour or so were landed on an Island in the Pond. Here we met a picnic party, prominent among which was Senator H—— (thank him for his vote in favor of educating the mutes of Massachusetts at home.) Can language do justice to the chowder that was served at the collation? or to the coffee?—would that Pallette had had a taste of it.

What shall I say of the ham, the pudding, of the cake and pastry? Language would fail me; they were the very type of perfection—more than miracles. [?]

Thunder in the distance now made itself plainly heard; thick and heavy grew the clouds; a terrific shower was impending. 'What should we do? There was no shelter. In an instant, the boats were stripped of their sails and a rude shelter was hastily constructed to protect the ladies and children. Dr. S. might as well have left his umbrella at home, for it afforded poor protection against the drenching rain, which came in torrents. In less than no time, we were as wet as fishes—our best suit utterly spoiled.

"Call you this a good time?" "This is the kind of weather our Baptist friends ought to like" [?] and similar good humored expressions would occasionally escape the Doctor.

As soon as the storm subsided, we bent a hasty retreat across the Pond, took a stage and were soon at Capt. H——d's mansion, where every attention was paid us. A change of linen took place; Dr. S. looked ten years younger in his borrowed clothes. The veritable Sepoy suggested that a few "hot drops" would do the party good and keep off a cold. Among other things he voted the *Transcript* story a humbug; (he had not stopped to read the rest of the paragraph, which qualified the story.)

A pleasant merry evening was that at Capt H——d's.

His son regaled us with stories of Gorilla hunting, while Dr. S—— (prompted by meeting Senator H——) went on to the subject of the Clarke Institution for Deaf Mutes at Northampton, and declared that it was the beginning of a great work—that the Board of Education would in time be found to be as active in the matter of educating the deaf-mutes at home as were the Board of State Charities. He suggested the propriety of a substantial testimonial to Dr. Howe from the deaf-mutes of the State, which was unanimously agreed to. We understand that the suggestion will be acted upon in earnest.

[Would it not be well to wait till the movement has proved a success?—Ed.]

We retired at a late hour and dreamed of thunder, the Gods and of gorillas.

VIDEX.

**TOBACCO MORALITY.**—The characteristics of an individual are vividly portrayed in little things. An exchange in relating the traits of inner life in the workshop, alludes to the moral caliber of the men by the way they get tobacco of their shop mates, by begging, or borrowing as they are most apt to term it. One man will offer his fellow workman his tobacco box from which to help himself: another will take a bite from his box and hand it begrudgingly to his companion, and another will deny that he has any tobacco about him or perhaps that he ever uses it. One man, a Jesuit in name if not in creed, used to keep two tobacco boxes, one he called "The World," the other "Providence." When asked for a pipe of tobacco, he would answer, "I have not a bit in 'The World';" then go off to one of the smoking places and light his pipe with a serene conscience. If taxed with falsehood, or asked how he got his tobacco, "I put my trust in 'Providence,'" he would answer, and the prevarication was as good to him as truth.

**THE HUMAN FIGURE.**—The proportions of the human figure are strictly mathematical. The whole figure is six times the length of the foot. Whether the form be slender or plump the rule holds good; any deviation from it is a departure from the highest beauty in proportion. The Greeks made all their statues according to this rule. The face, from the highest point of the forehead, where the hair begins, to the chin, is one tenth of the whole stature. The hand, from the wrist to the middle finger, is the same. From the top of the chest to the highest point in the forehead is a seventh. If the length of the face, from the roots of the hair to the chin, be divided into three equal parts, the first division determines the place where the eyebrows meet, and the second the place of the nostrils. The height, from the feet to the top of the head, is the same as the distance from the extremity of the fingers when the arms are extended.



### LINES

On seeing an interesting girl—a deaf-mute—repeat, in the language of pantomime, The Lord's Prayer.

What, though thy tongue refuse to speak,  
Thy lips to utter prayer;  
Thy mind to Heaven is led, to seek  
Its joy and comfort there.

Strong in thy mental powers, why  
Regret the loss of sense  
Which hinders not thy thoughts on high  
To fix with might intense?

It wants no eye, nor ear, nor tongue  
To worship God above—  
It is the heart, and that alone,  
That clings to what we love.

No words, nor phrase, nor form of speech,  
Could language more convey;  
Or fail the Heavenly throne to reach  
With pure sublimity.

Thy mute, yet touching eloquence  
To other minds conveyed  
A glory and a radiance  
As if an angel prayed.

Oh! Heavenly Father, ever kind,  
Protect the patient dumb;  
Give peace on earth, and let them find  
Joy in the world to come.

### A PLEA FOR THE LITTLE ONES.

Let them play—those happy children—  
In the sunshine let them play;  
Soon enough will life's dark shadows  
Linger long upon the way.

Soon enough will frosts of winter  
Nip the roses of to-day;  
Soon enough for happy moments  
Will they wait, and watch, and pray.

Plants are placed where upturned petals  
May receive the day-god kiss.  
And our bright soul-bearing blossoms  
Need light in a world like this.

If, mid love, and joy, and sunshine,  
They life's course begin to run,  
They may have less cause for sorrow  
Toward the setting of its sun.

Clothe them warmly—not knee breeches—  
Leaving all below to freeze;  
Nor to make them "genteel" waisted  
Their young forms in corsets squeeze.

Nature is a finished sculptor;  
Give them up to her control,  
So that each may have a body  
Fitted to enshrine a soul.



In Indianapolis, Ind., July 17, 1867, Miss Mary J. Willard, daughter of Wm. Willard, late a teacher in the Indiana Institution, to Mr. Massina Fontaine, of Batesville, Ark.

In Philadelphia, Penn., August 1, by the Rev. F. J. Clerc, D. D., assisted by the Rev. T. M. Reilley, Mr. Charles T. Bayne, of Philadelphia, and Miss Sarah Jane Stratton, of Camden, N. J. Both deaf-mutes, and graduates of the Pennsylvania Institution.

[Mr. George L. Riggs, of Turner, Maine, desires us to state that his wife's name was not ALLEN, as printed by us, but CHANDLER.]

### NOTICE.

#### DR. T. H. GALLAUDET AND LAURENT CLERC.

The Cartes De Visite of the first teachers of the Deaf-Mutes for sale, at 20 Cents each. Sent free, by mail, on receipt of price.

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